FREE SOCIETY

ENTERED AT SAN FRANCISCO POSTOFFICE AS SECOND-CLASS MATTER.

An Exponent of Anarchist-Communism: Holding that Equality of Opportunity alone Constitutes Liberty; that in the Absence of Monopoly Price and Competition Cannot Exist, and that Communism is an Inevitable Consequence.

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REVOLUTION.

There is hope in the dreams of my Eden
That my sorrow to slumber doth lull;
That the yearning within my heart hidden
From its stupor to life shall recall.

Many stars in the night yet shall darken
Ere the dawning aurora of morn;
To the heart-rending voices I hearken
Of the souls that are helpless, forlorn.

Many lovely and fair ones are fallen,
Sunk in oceans of bloodshed and tears;
Hard Oppression and Tyranny sullen
Ever reign in Dominion of Fears.

In those tears wretched men shall be sunken;
And the earth shall be purged of its mire,
Of the gore with which it had been drunken;
And mankind shall be baptized in fir !

Yet the black night shall not last forever,
And the sea shall not ever be red;
And the gods that have pitied us never,
On the morning of Doom shall be dead.

And the slave shall be free, and at rest once;
And the chains of the thrall broke in twain;
And the toiling and homeless the blest ones
When Man be himself once again.

NATHAN NAVRO.

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THE ANARCHIST INTERNATIONAL CONGRESS.

There is not the slightest doubt in my mind, that our coming congress in Paris will prove of great benefit to the furtherance of our cause.

Of course, our "cool headed" philosophers will at once observe that it is not essential to go as far as Paris in order to be able to expound our ideas philosophically. "We can sit in the quietude of our studies," they readily exclaim, "and write down brilliant expositions enough to convince the most sceptical minds that Anarchism is the only correct solution of all the social evils and unsurmountable problems of the day."

These philosophers never stop to ask, if the masses of the working people are at all interested in their expositions, whether they can grapple with all this abstract theorizing of theirs. They never bother their scientific heads about that; and for them and their like such congresses are worse than useless. But for those who want to see new life and fresh energies infused into our movement, for those who always endeavor to watch for the living current of the rushing tides of human activity,—a congress like the one proposed, is of the utmost importance.

Coming together with the most active men and women of our ranks the world over, listening to the reports of our comrades from all countries and nationalities, we will be in a position to form a true conception of our movement. Many important questions, which are at present but dimly understood, should, on such an occasion, have light shed upon them. The exchange of ideas on the theory of Anarchist-Communism, the tactics and methods of its exponents and propagators, will greatly enlighten our own minds, and thus also enable us to make ourselves more clearly understood by those among whom we are doing our glorious work. Only after a manysided and exhaustive discussion of all the various plans and proposit ons, will we suceeed in arriving at the most intelligent conclusions as to the steps we are to take in our future work.

In short, if we wish to make our agitation full of life and vigor; if we do not think that we have already found out the whole truth and monopolized all science and philosophy; we should try, by all means, to make this Congress in Paris a success. Let us make our influence felt among the people; let us have them wake up to the fact, that the Anarchists are not all dead yet; that neither the martyrdom of Chicago nor the inquisitorial tortures of modern Spain, have succeeded in silencing us, or even as much as dampening our energies. Let us penetrate into the very life of the people; study their aims and endeavors; discuss their hopes and aspirations, their thoughts and their struggles.

And, really, what do we in America, for instance, know of what has been going on in Spain, in Russia, in Germany, or even in France for the last few years, in regard to the life and activities of the proletariat of those countries in general, and our comrades in particular? Of course, we are managing to snatch, from time to time, a few reports of this or that event; but in the main, what do we know of the recent doings of the governmental cannibals in the Montjuich prison? What do we know of the liberation of our unfortunate comrades from that accursed valley of tears? What means were employed to secure their freedom? Why! we, here, are not even aware of the fact, that a great number of Spanish Anarchists, having been condemned to exile and not having had the necessary money wherewith to emigrate, were kept in prison until the money was procured, through the aid of Les Temps Nouveaux and others.

What do we know of the part our French comrades played in the Dreyfus affair?

Almost nothing.

An international congress (with an established international correspondence bureau), held from time to time in various parts of Europe, would have us all enlightened on everything of importance that might take place in any part of the civilized world.

As to what we, of this country, should contribute to our coming Congress: first of all let us compile careful reports of the history and progress of Anarchism in this country, of the condition of labor in general, and the reform elements in particular; let us furnish data and statistics of our agitational work, our groups, periodicals and other publications, and also a brief history of the chief struggles of labor against capital within the last few years. A few words about the effect the Chicago hanging had on the American people in general, and especially in our propaganda, and also about that newly acquired weapon of American capitalism—the injunction, would, I think, not be amiss. These reports should first be published and fully discussed in our own press, and then compiled into a condensed essay to be read by our representative at the International Congress. All such essays, along with the mature and most important discussions of the Congress itself, should make up the grandest symposium that has ever been written on the theoretical exposition and the historical data of the principles of Anarchist-Communism. What could compare in its tremendous influence with the work of such international gatherings? They would unite us all into one federation; they would affiliate all our elements, bring forth a well of information and instruction, stimulate all the inactive to new action and fresh incentive, and serve as a great and glorious manifestation of our *living* ideal.

But whatever other points the congress will have for discussion, by all means let it not fail to take up the question of the establishment of truly secular and freethinking schools for our children, whose minds are being contaminated by all sorts of religious and patriotic rubbish in our public schools. Let us not forget that to their happy lot will fall the magnificent and tremendous works of the coming Social Revolution, and we should therefore bestow more care on their training and education. If it lies in the hands of our children to build up a new society, we should bear in mind, nevertheless, the fact that we are building up the new generation, i. e., the material for the new society.

The question of an International Correspondence Bureau should of course be considered, as it will serve to bring us all in continuous intercommunication with one another. The question of religion, and its influence on the people as a social institution, should be brought up, as also the question of the growth or decay of the bourgeoisie.

It is self-understood, that the decisions of our congresses will not be binding, as are e. g., those of the Socialists and other parliamentarians. And, if they will carry with them some authoritative weight, it will never be in the sense of commanding authority, but of that of the recommending and scientific one.

Let us turn to practical work, learn from the rich experiences of our European comrades, and in turn share with them whatever good we have learned from our own experiences.

Let us hear through Free Society of any comrades who are willing to undertake part of the work of the essay referred to. I would propose Comrade Wm. Holmes to edit this work and to compile it after due discussion of same in Free Society.

Start to work at once, comrades! The time is very short, indeed. M. A. COHN.

New York, May 31, 1900.

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HOLY TERRORS.

"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."—Proverbs xxii; 29.

These are the words of a king; and of all the mean things that walk on two legs, kings are the meanest. Look to Russia, Germany, and England today—the morose czar has a blood clot on his brain, and seas of blood on his head—kings have no conscience; the text is confirmation of this statement—crazy (looks very like czar) William is diseased of body as well as mind—look at the country with a female king; the greatest robber butchers recorded in history; 50,000,000 Indians starving, solely because England has robbed India; and England is now spending $3,000,000,000 to butcher and rob the Boers, who have only made one mistake and they made that by accident, and are sorry they happened to make it—settled on land that afterwards proved to be awfully rich in gold and diamonds; $250,000,000—one-twelfth of the amount spent to kill and rob the Boers—would feed 50,000,000 Indians for five months; but Victoria, by the grace of God queen of England, empress of India, etc., etc., greeteth the 50,000,000 starving Indians by metaphorically putting her thumb to her nose and extending her little finger towards the 50,000,000 of God's skin and bone skeleton children whose souls are, thanks to English missionaries, daily expecting their gold crowns and harps!

Perhaps the survival-of-the-fittest had its period; now it is most certainly the survival-of-the-slickest period.

When King Solomon evolved this mean, contemptible ghost, he was holding slaves, and standing up the men who were diligent in their business, robbing them just as the kings of land, usury, and trade are "holding up" American Labor in this land of the free!—surely the lies, straight and implied, in the Bible, average up very fairly with a present day San Francisco newspaper.

The law recognizes no rights whatever to any man, until the land kings' demand has been satisfied to the uttermost farthing, and he has paid his quota for the mainetnance of police, soldiers, city-vampires and other parasites. Then, and not before, will the law allow a man to work for his family. Yes, the diligent man does stand before kings, but only to be turned upside down and his pockets emptied; then he can retire backwards, bowing and scraping as he goes, to be diligent again, till the king has another occasion to rob him.

Soloman was a downy one; he knew how to fool the people, by the grace of God, and did it in real royal style, worthy of a prince of the house of David.

King terrors, be they human or metallic, cannot exist without holy churches, which uphold man's power over man, and gold's power over Labor.

KINGHORN-JONES.

FREE SOCIETY.

FORMERLY "THE FIREBRAND."

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Anarchy.—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty.—Century Dictionary.

WHAT CAN YOU DO FOR FREE SOCIETY?

Free Society is not the organ of a clique, but the representative of a principle. It belongs to the Anarchist movement, and has no reason for existing, other than the purpose of strengthening that movement in this country. The printed word is the most effective means of reaching the people. A well-sustained paper, kept up to the highest standard, is a tower of strength to any propaganda.

How far can Free Society fulfil its mission? The answer must depend on others besides the few who are devoting all their energies to the task of keeping it afloat. If your heart is really in the Anarchist propaganda, it is not without justice that we appeal to you. Free Society must depend on comrades for its support. Its sentiments do not appeal to the average representative of the moneyed class. Its columns are not crowded with well-paying advertisements. It cannot stoop to the "prize offer" tricks of the numerous fake sheets, in order to increase its subscription list. In order to maintain Free Society as it is, still more in order to increase its size and extend its usefulness, we must have the assistance of all our comrades. Your help may mean much more than you realize. Let us see what can be done.

1. You can be sure your own subscription is promptly paid. Your wrapper will always show just where you stand. Every delinquent subscriber sets us back just so far. Surely fifty cents a year is a small enough price for any comrade to pay to keep the paper going.

2. You can persuade others to subscribe. In your acquaintance there are sure to be many who would like to read it. The cost is so low that with a little pains you can easily win several subscribers. Just try it.

3. Few comrades realize the value of many of the books and pamphlets on sale at this office. To be an effective worker, you need to be familiar with the literature of the movement, as well as to keep on hand reading matter to give or lend to those whom you wish to reach.

4. A surplus contribution to our enlargement fund will enable us very quickly to increase the size of the paper, and fill it full of valuable matter. The need of this is so great that its importance cannot be over-estimated. Who responds first?

5. We need more than money; we need to hear from our comrades everywhere, concerning the progress of the movement. We cannot invent news, nor learn by instinct what is going on everywhere. Please do not neglect this. Always send us prompt word of all happenings in your vicinity which concern the labor movement or the Anarchist propaganda and its advocates, or which furnish special illustrations of the evils of authoritarianism and the practical workings of the present social disorder. Remember that nothing is of greater interest to our readers; but that we must have a widespread co-operation, in order to furnish the news as it should be furnished. Do not leave this to somebody else; it will be easy to sort out what is most important.

6. We need crisp, specific, well-written propaganda articles, explaining the philosophy of Anarchism, pointing out its different advantages, and answering the various objections of our opponents. Help us to make every issue one that can be effectively used for propaganda purposes.

Comrades, it is not pleasing to dwell on these matters, nor to appeal constantly for assistance. But after all, Free Society is your paper, and cannot exist without you. Try to cultivate a personal interest in the matter, to feel that it immediately concerns you. We are endeavoring to do our part faithfully; may we depend on you to do yours?

J. F. M.

ACROSS THE CONTINENT.

XII.

PORTLAND TO SAN FRANCISCO.

Portland is another of the more attractive cities of the continent. In fact, with the exception of Seattle, all the cities of the Pacific slope seem to possess a charm which is elsewhere unmatched, save in the single instance of Denver. The location of Portland is exceptionally favorable; and it is surrounded with beauty. The climate is delicious, in spite of the large number of rainy days, which have given rise to the saying that "in Oregon it rains thirteen months in the year." The foliage is magnificent; and I believe I never saw such a profusion of roses and other flowers anywhere. Portland has not the commercial enterprise of many cities, as a certain sluggishness seems to possess the greater part of its population; but it is a delightful spot for a residence. The lack of public spirit may be seen in the fact that the city has not a free public library.

I liked the comrades of Portland very much. They are cordial and hospitable to a marked degree. But there is not as much life in the movement as would be desirable, our comrades being few in numbers, and hampered in many ways.

The principal meeting arranged for me was the May Day celebration, which has already been described in Free Society. Besides this lecture, I addressed the First Spiritual Society three times, on subjects connected with the general principles of Liberalism. There are many good radicals among Spiritualists. By the way, The Flaming Sword gets back at one of Free Society's contributors with a really clever retort, remarking that "people with hitches in their brains have something to tie to." I spoke twice to the machinists on "Trades Unionism," and once at a parlor meeting.

Much of my time was spent in seeing the city and its environs. It is about the most wide open city I have yet run across, and has the most conspicuous "tenderloin" district. The Chinese are very numerous, and very much in evidence. I enjoyed my visit exceedingly, and remember vividly very many pleasant incidents that occurred.

I had the choice of two routes from Portland to San Francisco. For a change, I took the ocean trip. The result was a beautiful attack of sea-sickness, which lasted nearly the whole voyage. Consequently I am not in a position to give a very elaborate description of ocean scenery. I shall stick to the rail next time. It is only fair to say, however, that I happened to light on one of the roughest passages on record, and that out of fifty passengers, several of them experienced sailors, only four were able to refrain altogether from "feeding the fishes."

Arriving finally in San Francisco, I was thankful to touch solid ground once more. Comrade Isaak and Abe Isaak, Jr., met me at the boat. After a day or two of rest, I was ready for work. Being settled here for some time to come, I need not enter into a description of scenes with which I shall in time become more familiar. My impressions of San Francisco thus far have been very favorable.

Looking back over my trip as a whole, I feel that it has been an experience of rare value, from which I have learned much. I have learned to love and honor many comrades, of whom I formerly knew little but their names. My faith in the principles of Anarchism has been a thousandfold intensified. Our cause is the grandest, the broadest, the noblest, that ever inspired the hearts of men and woman. The sacrifice of the heroes of the past must not have been made in vain. Their voices call us on—and ever on and on. Knowing the deep and broad foundations of the movement, realizing the purpose that animates our comrades everywhere, I cannot fear or doubt the future. No matter what days of struggle lie before us, the final triumph is assured.

JAMES F. MORTON, JR.

DISCORDS.

The newspapers continue to prate about the "anarchy" in China, notwithstanding the fact that the Boxers, no less than the other contending parties, are all governmentalists. Their very uprising is due to their jingo patriotism, a spirit which, in China as in this country, is diametrically opposed to the worldwide fraternal ideals of Anarchism.

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The Kentucky Free-Lance, which claims to be a reform paper, effectually exposes the hypocrisy of its pretensions by publishing, with evident approval, an infamous diatribe of Senator Tillman against the negroes. A Populist who stoops to race prejudice, and desires justice for none but Anglo Saxons, is no more a friend of humanity than the most arrogant Hannacrat.

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Ambrose Bierce is for some unknown reason popular with many newspaper readers. In the San Francisco Examiner of June 10, he takes occasion to attack the labor organizations of the country with vitriolic intensity, and denounces Howells and Markham for protesting against unjust social conditions. His tirade is too devoid of all the elements of an argument to call for refutation. Some time ago, the Examiner incautiously suffered an attack on the Roman Catholic Church to creep into its columns. The immediate consequence was the loss of nine thousand subscribers; and The Examiner instantly turned tail, and proceeded to crouch and fawn on the Papacy in the most sycophantic manner, in order to repair the damage. It is a much safer performance, it seems, to insult the workingmen of this country.

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Never marry a woman richer than you, or one taller than you, or one older than you. Be always gently superior to your wife in fortune, in size and in age, so that in every possible way she may appeal to you for help or protection, either through your purse, your strength or your experience of life. Marry her at an age that will always enable you to play with her all the different charcteristic parts of a husband, a chum, a lover, an adviser, a protector, and just a tiny suspicion of a father.—Max O'Rell in San Francisco Examiner.

These are the closing words of an article, every line of which betrays the assumption that woman exists simply to give pleasure to man, and possesses no rights of her own. Gertrude Atherton, who criticizes some minor defects in Max O'Rell's article, is quite content to allow this fundamental lie to go unchallenged. However, O'Rell has much excuse for his position. Marriage was instituted, not to protect woman, but to secure man in the possession of his living chattel. It is, and always has been, the worst enemy of woman.

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CURRENT NEWS.

Taylor, who lately called himself Governor of Kentucky, is in a sad quandary. He wants to attend the Republican National Convention, and be lionized for murdering his Democratic rival by proxy; but he dares not leave his haven of refuge. He naively declares that he will not again be a candidate for Governor. Undoubtedly not, since he is more likely to be a candidate for the gallows. But he is no worse than many another politician, simply a grain or two less clever. He may save his life, because he is a Republican. If he were an Anarchist, he would have been hung by this time; and probably several innocent men would have shared his fate.

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We have now four Socialist parties in the field and two semi-Socialist parties, to say nothing of Morrison I. Swift's Public Ownership party, which apparently "died a-borning," and what is left of the semi-Socialistic "broad-guage" Prohibition faction, which organized itself as a separate party four years ago. This is "united political action," and good fun for the bosses. But of course it is what the ballot box reformers call "practical."

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CHORDS.

THE MANTLE OF CHARITY.

In the opinion of some well-meaning people, if a man manifests to perfection one single trait in line with their moral ideas, they take him to their hearts and cover up with his one virtue whatever other sins of the first magnitude he may commit.

Mr. Rockefeller said: "I never played with playing cards in my life." Hence his hundreds of millions wrung out of a trust-laden people was good, pure money and worthy of being laid on the altar without an atom of disinfectant. He will contribute toward McKinley's election.

Mr. Carnegie touches the educational faddists on the raw with his libraries of morbid literature; and lo! his millions of cheateries in armor plate, etc., are lost in the glittering binding on Tolstoi, Zola, Boccaccio, the

suppressed volume of Herculaneum and Pompeii, etc. He don't like McKinley, but will vote for him.

McKinley closing the army canteens, collecting with a gun the high value placed upon sacred boots and shoes and morning gowns, meets the plaudits of the parties interested, whose cry is "McKinley! God bless him. May he be President for a thousand years!" His criminal policy, his attempts to ruin his country, and his maintenance about him of unconscionable scalawags, both high and low, are nothing. He will vote for McKinley.

The mistake made by Benedict Arnold was in not advocating the closing of saloons on Sunday. He would now vote for McKinley.

Even Mr. Neeley, late of Havana, "Is not such a bad man. He never gambled, smoked, indulged in Wein, Weib und Gesang, and moreover, he has a fully developed commercial instinct." He will vote for McKinley, if out of jail.

The biographies of Uriah Heep and others may be considered cases in point. They are all for McKinley. —C. H. R. in The National Democrat.

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If it was bribery that Senator Clark, of Montana, is to be expelled for, Mark Hanna ought to go too. But Hanna will stay—and help bounce Clark for getting caught at it.—Newark Courier, Newark, N. Y.

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"Why We Vote" is the title of a text book used in in some schools. It's easy to tell why we vote. We vote to give the politician a good job with a large salary attachment while we ourselves hunt a job.—The New Light (Soc.), Port Angeles, Wash.

Quite right, brother. Now will you kindly take your own medicine, and quit advising your readers to vote to give the Socialist "politician a good job with a large salary"? J. F. M.

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THE ROASTER ROASTED.

Editor Free Society,—Your issue of April 15 last contains an article from the pen of C. Lynch, headed "Socialist Dewey Roasted," which is such a tissue of falsehood and misrepresentation, that I ask the use of your columns to say a word to Mr. Lynch and the readers of your paper.

In the first place, abuse is not argument. If the writer appears well fed and clothed, it is because he has been more fortunate than his fellows under the era of competition; but this fact does not prevent him from wanting to so change the system that every human being may enjoy all the good things he is himself permitted to have, and make possible the enjoyment of life and the pursuit of happiness for all people.

But it is to the gross misrepresentation the article contains that attention is invited. The writer is not a member of the Industrial Commission, but a plain special agent of the Department of Labor, gathering statistics on labor and other subjects as directed from Washington. Is a printer by trade, and worked at it till he was thirty years of age, when opportunity offered to get out of business and make room for some one else; and he works more hours every day than the average mechanic even now, and expects to earn his bread by labor while he lives. But he does not relish the idea of dying in poverty, or of leaving his family to starve after he is gone; and will endeavor to get the best of the competitive system if possible, while the people are foolish enough to permit it to continue.

The feature of Mr. Lynch's article to which I particularly object is the clear intent to mislead his readers to believe that my lecture on the "Crime of the Century" was devoted to a consideration of the Wardner labor troubles. This Mr. Lynch knows is not fair nor truthful. Those troubles were referred to only as an incident of the address, showing the venality and spirit of unfairness of the public press, a morning paper having distorted the attitude of the governor of Idaho against the Western Federation of Miners into a scare head line that he was bitterly opposed to all forms of labor organization. I did not then, nor have I at any time, endorsed the action of the authorities in Idaho in their treatment of the miners of Shoshone county; and I have publicly denounced the unAmerican military rule and permit system in operation in that section. What I named as the greatest crime of the century was the exploitation of the people for private gain. That position is entirely tenable, and Mr. Lynch would probably not wish to dispute it.

So far as Mr. Lynch's personal abuse and vituperation is concerned, I have no disposition to waste words with him. Will simply say that I am not a politician, as that term is generally understood, and never held a political office in my life. The position now held by me is in the Civil Service; and no one of my superior officers in the service ever as much as intimated that I was expected to talk or vote otherwise than as my conscience dictated. Mr. Lynch has a perfect right to criticise my public utterances or conduct; but he has no right to misrepresent me or any other person as he did in the article in question. And what is more, he does not help the cause he espouses by doing so. If that article is an indication of his standard of fairness and truth, deliver me from a state of society in which such men shall be accorded perfect liberty to do as they please, without the influence of some sort of law.

San Francisco, Cala. A. M. DEWEY.

COMMENT.

Free Society aims to give fair play to all, and is glad now or at any time to afford Mr. Dewey space to champion his position, or to correct any misrepresentation. Our desire is to give all sides a full hearing; but we trust that contributors will avoid mere personalities as far as possible.

Mr. Dewey's last sentence demands a word of comment. Surely he has read in The People and other Socialist papers quite as rabid attacks on individuals as this of Mr. Lynch on him. He has no more right to judge Anarchism by one man, than we to condemn Socialism because of the idiosyncracies of a few of its adherents. Both social philosphies must stand or fall on their own merits. I might with equal justice pick out some unfair Socialist utterance, and say: "Deliver me frome a state of society in which such men shall become our masters." J. F. M.

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IN THE CONGREGATION OF THE RIGHTEOUS.

"Let us talk about why we that produce nothing are rich, while those that produce everything are poor," said the Gentleman.

"It isn't true," said the Statistician.

"Nor new," said the Historian.

"Nor pleasant," said the Lady.

"Nor permanent," said the Benevolist.

"Nor profitable," said the Clergyman.

"Nor nothing," said the Politician.

"It may foster discontent," said the President, "and alienate—ahem—support from our institution. Let us discuss a subject agreeable to us all: 'The drink evil among the lower classes.' "—Bolton Hall, in the Social Crusader, Evanston, Ill.

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A FAITHFUL COMRADE GONE.

We are sorry to announce the death of Comrade E. J. Palanca, of San Francisco, about 60 years of age, who died June 9, of cancer in the stomach. The body was cremated June 11, after an appropriate address by Emil Liess of the German Free Thought Society. Comrade Palanca was an earnest worker in the radical propaganda, and will be greatly missed.

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Literature.

The People's Marx. A popular epitome of Carl Marx's Capital. By Gabriel Deville. Translated by Robert R. La Monte. International Library Publishing Co., New York, N. Y. Price, cloth $1.50; paper 75 cents.

An excellent summary of Marxian economics. The author does not claim originality, for the most part following Marx's own language. He has simply sought to popularize the work of his master, and to render it more intelligible to the average reader. In this, he has fairly succeeded. His preface contains the usual assumption of scientific accuracy on the part of authoritarian Socialism, with a characteristic fling against the Anarchists, whose philosophy the author does not give himself the pains to comprehend. The work is to be commended to those who desire a clear conception of the Marxian theory of value, and of that which his school terms "surplus value," although the word "theft" is plainer and more accurate.

Numa's Vision. An Allegory. By Nicolai Mikalowich. Chicago, Ill. Nickolas Michels. Price, cloth $1.00; paper 50 cents.

A historical novel, dealing with the downfall of the Tarquins, and the establishment of the Roman Republic. It is somewhat too verbose and didactic to be a great work of literary art, but contains many strong passages. It is distinctly "a novel with a purpose," illustrating the shameful measures of diplomacy, and the tricks by which crafty leaders deceive the people in every age. Commercialism, war, imperialism, politics, and the Anglo American alliance, all receive some sharp thrusts, skilfully delivered.

The New Hedonism. By Grant Allen. Price 5 cents. For sale by Free Society.

This essay is of the utmost value as a complete overthrow of the ascetic ideal. It is so forceful and conclusive as to deserve the widest circulation. The superstitious prudery of the age is lashed with with an unsparing hand. The essay is indispensable for all who wish to keep abreast of modern thought, and to realize the meaning of "the joy of life."

Was it Gracia's Fault? By various writers. Chicago, Ill. Charles H. Kerr & Co. Price 25 cents.

A resume of opinions touching the moral of "Gracia, a Social Tragedy," by Frank E. Plummer. The sex question is handled by the various contributors from a semi-radical standpoint; but there is little new or valuable to the more thorough student of sexology.

The Slogan of the Under Multitude. Louisville, Ky.

An emphatic plea for free land. It is clear in its denunciation of existing evils, but very vague as to the remedy. As the the writer of this little pamphlet points out the uselessness of the ballot box, he may be taken to be in sympathy with at least certain phases of Anarchism, although he seems not to have a comprehensive grasp of the subject.

The Age of Gold. By J. E. Kelley. New York, N.Y. James M. Pryse.

A poetical satire on some of the "statesmen" of our day. Readable, but of no great literary merit.

To What are Trusts Leading? By James B. Smiley. Chicago, Ill. Published by the author. Price 15 cents.

An argument for public ownership, culminating in Socialism. The line of thought is familiar to readers of Socialist literature, although some of his statements might be challenged by the "orthodox" Marxians.

The Establishment of Justice. By L. Emerick. Jacksonville, Ill. Published by the author. Price 10 cents.

The well-worn plea of the "class-conscious" school of Socialists. The pamphlet is unfortunately marred by bad grammar and numerous typographical errors, and deals in assertion, rather than in argument.

The Great Forever. By George Allen White. Boston, Mass. Published by the Boston Investigator.

A strong argument for Fatalism, including quotations from many thinkers. J. F. M.

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In the death of authority lies the birth of true individuality, and the hope of a glorious future for the human race. J. F. M.

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At Boston, Mass.

Grand picnic of the International Workers' Educational Club, on Wednesday, July 4, 1900, at Baush's Grove, Westwood (West Dedham) opposite Western Suffolk Railway Car Stable. Vocal and instrumental entertainment. Music by Italian Libertarian Club. Singing by Danish and German Chorus. Dancing and all kinds of free games for adults and children. Refreshments on the grounds.

Admission ticket, 25 cents. This ticket entitles the holder to six refreshments.

Directions. Cars leave Forest Hill every 10 minutes for Dedham Square. There transfer to Medfield Car (yellow) which will take you to the grove, opposite Car Stable. The bicycle group will start from Forest Hill Station at 8 a. m.

The proceeds are to be divided between Free Society and Freiheit.

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In San Francisco.

James F. Morton, Jr., will lecture in Turk Street Temple, 117 Turk St., on the following evenings, at 8 P. M.

1900. SUBJECTS:

JUNE 26—*The Battle for Free Speech.*
JULY 3—*Trades Unionism.*
JULY 10—*Church and State in the Past and Present.*
JULY 17—*Why Marriage is a Failure.*
JULY 24—*Ideal Anarchy.*

Open discussion will follow lecture.

Admission free. All invited.

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The number printed on the wrapper of your paper shows that your subscription has been paid up to that number.

A CORRECTION.

In No. 263 of Free Society, our friend Emma Goldman in her "Observations and Suggestions," introduces my name with an "observation" which, while written in a most friendly spirit, places me in a position which I regret to say I cannot yet claim the honor or privilege of having reached. Friend Emma must have penned her article after a visit to the Louvre, when the sheen of golden halos around the brows of pictured saints still lingered in her memory, and led her to glorify her friends, as these rose to her memory, with something like an aureole around theirs. I should indeed be proud were I "keeping the movement alive" over here. But that is in better hands than mine—with those who can and do speak. Not possessing the gift of speech, I never attempt it, and speech is the vital and propelling power in all propaganda; my role is simply the humble one of helping in minor details when a meeting is called, etc; routine work, which has its use, but is not vital to a "movement." While I appreciate and thank Comrade Goldman for her good opinion of one who will always wish her well, at the same time her words convey a wrong impression; and I hasten to correct this, as far as I myself am concerned. The "movement" here is being kept alive by such comrades as T. Leggatt, T. Cantwell, N. Nicoll (all of whom have suffered for their opinions), and others, who on every possible occasion speak up boldly for Anarchism and the common brotherhood of man, making many personal sacrifices for the cause they have at heart, and paying heed neither to misrepresentation nor contumely, provided they can but open the eyes of the blind. Personally so far from being anything so helpful as Emma's "faithful mate of a shipwrecked crew," I am not even a powder-monkey. Neither are we shipwrecked. We are simply floating "in the doldrums" like every other movement at the present moment; barnacles may gather upon our hulk, but our sails are set and the first puff of a revolutionary wind will see us scudding along, perhaps faster than we ever scudded before, towards the haven of true Liberty where we would all so gladly be. Silence is not death any more than noise is life; and quiescence does not always, if ever, spell decay—but germination. A. DAVIES.

ONE RESULT OF THE DISCUSSION.

Morton's "Across the Continent," has been very interesting reading to me; what he said about Seattle was strikingly true, from my own point of view and observation.

As a whole, the Free Society people have endeared themselves to me now to the extent that I am with them for good.

I tell you, this discussion which has been going on in Free Society, for some time, as regards anarchistic principles, has just put all of you in the right light; and I now understand you.

Hoping that we all may live to see a brighter day, HALVER CLAUSON.

Santa Cruz, Cal.

QUERIES.

Is it best for the radical movement to ignore existing conditions, as very many of the Anarchists do? While we can dream of a state of no government, is it good policy to assist the Imperialists in this republic to destroy what little liberty we do have by playing quaker?

Is it not true that life is a choice of evils, and that we cannot separate our individuality from the mass in a great many matters? Do not many Anarchists imitate the followers of the gods, and make a personality of their ideas, instead of a philosophy?

I know Anarchists of 20 years standing, who have arrived at the same point the exploiters have. They did not want to see Comrade Morton throw away his talents in teaching what they claim to be the truth. They advised him to join Yarros in the ranks of the exploiters. There seems to me to be a "hitch" in this egoistic cure-all. I would ask for light and logic, not assertion. My personality is not in the questions. Mr. Morton knows that I am a seeker for truth and freedom. A FRIEND.

OBITUARY.

With sorrow we notify the comrades everywhere, that our devoted Comrade Margaret Barbonet died in the morning of June 9, at the age of 22 years. We also mourn our loss, as she was devoted to our cause, and also was very active amongst the Italian comrades. At the age of 17, she fell in love with Comrade Barbonet with whom she lived in a free way without any legal or religious marriage. Her parents and relatives objected to them living in a free way, and were never on good terms with them.

She was a woman rare to find among the Italians, who are mostly Catholics. She was a silk weaver from early childhood until about four weeks before her death. On Sunday, June 10, she was buried in the Catholic cemetery, and had to undergo religious ceremonies, as her parents and relatives forced her husband, by making the keeper of the cemetery refuse to accept her body.

Now, comrades, should we feel insulted by it? Oh no; when she was alive, she was with us. Let us try to get all the living with us; and the church the dead. Let us not forget our devoted comrade Margaret Barbonet.

New London, Conn. D. LEVINSON.

The Letter-Box.

E. M., New York City.—We do not know. Write to John Most, 69 Gold St., New York, N. Y.

R. F., Hillsboro, Md.—You are quite right in thinking that politics always harms, and never helps. As you say, the propaganda needs money, but money honestly earned.

S. M. H., Paterson, N. J.—Thanks for the efforts you have made. The names have been taken off the list.

G. J. M., Salt Lake City.—New subscriber entered on our list. Thanks.

I. S., New York City.—Glad you are becoming interested. You will find Anarchism worth your best study. Read Jean Grave's "Moribund Society and Anarchy," Kropotkin's works, Olerich's "A Cityless and Countryless World," and such other books and pamphlets as you see noticed in Free Society. But to be truly broad, you need to read other books as well, such as Shakespeare, Victor Hugo, Goethe, and other great writers.

E C. W., New York City.—Books received.

V. L., Frontenac, Kan.—The Student's Standard Dictionary, Funk and Wagnalls, 30 Lafayette Place, New York, N. Y. Price $3.50. This is the best, unless you wish a large and complete one; in which case get the Standard Dictionary, same publishers, price $14 and up.

W. J. G., Colorado Springs.—We have no single copies of the issue containing "Our Glorious Constitution," but can send the volume including these articles for seventy-five cents. If enough comrades desire, we may reprint the articles in pamphlet form.

M. A. C., Brooklyn, N. Y.—Thanks for your article. We trust the comrades will take heed accordingly; but to write separate letters to all the comrades would take more time than can well be given in connection with our other work.

D. P. B., Paterson.—We do not think it wise to publish the advertisement.

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Freie Arbeiter-Stimme, a Jewish weekly of 16 pages, an advocate of Anarchist-Communism, appears regularly at 181 Madison St., New York City. Price, $1.50 per year.

Freedom, monthly journal of Anarchist-Communism. Address: 7, Lambs Conduit Street London, W. C. England. Price 40 cents per year, postpaid. Order from Free Society.

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The Free Commune. A magazine of Libertarian Thought. Published Quarterly by The Leeds Free Communist Group. Address: W. MacQueen, 79 Markham Ave., Harehills, Leeds, England

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Die Freie Gesellschaft, a Jewish monthly, containing 48 pages of original matter, an advocate of Anarchist-Communism, has been revived and will appear regularly. Well known writers, such as Dr. Solotaroff, Dr. Maryson, Leontieff, Katz, Ginsberg, J. Gordin, and others will be the principal contributors. Price $1 per year. Single copies 10 cents. Address: 12 Jefferson St, New York, N. Y.

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